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O.B. Ulery

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EVANGELICAL VISITOR

Volume LVI

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Number 4

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*Live Out
Thy Life
Within Me*

—Frances Ridley Havergal



Live out Thy life within me,
Oh, Jesus King of kings,
Be Thou Thyself the answer,
To all my questionings.
Live out Thy life within me,
In all things have Thy way.
I, the transparent medium,
Thy glory to display.

The temple has been yielded,
And purified of sin,
Let Thy Shekinah glory,
Now flash forth from within,
And all the earth keep silence,
The body henceforth be,
Thy silent, docile servant,
Moved only as by Thee.

Its member every moment,
Held subject to Thy call,
Ready to have Thee use them,
Or not be used at all.
Held without restless longing,
Or strain, or stress or fret,
Or chafings at Thy dealings,
Or thoughts of vain regret.

But restful calm and pliant,
From bend and bias free,
Permitting Thee to settle,
When Thou hast need of me.
Live out Thy life within me,
O! Jesus King of kings,
Be Thou the glorious answer,
To all my questionings.

RELIEF AND SERVICE COMMITTEE

* * * *

RELIEF

As Relief Work Continues in England

A recent letter from Bro. John E. Coffman in England and reports from Sisters Edna Hunsperger and Elfrieda Klassen give an account of the progress of a busy relief program.

Twenty bales and five cases of clothing arrived in time for distribution during the Christmas holidays. Sister Klassen remarks that the children at the "South Meadows" Home in North Wales are doing very well and she enjoys her work "immensely." Sister Hunsperger continues to be helpful as attendant to the old people in "The Woodlands."

Bro. Coffman mentions that post-war relief and reconstruction is occupying a place in the thinking of government and relief agencies and that he is keeping in touch with contemplated measures.

* * * *

Clothing Distribution for Winter in England

Shipments of clothing to our workers in England some months ago are now proving beneficial in the winter season and during the national drive for saving in fuel. In a letter to Bro. David Toews of Canada, Bro. John E. Coffman says:

"Our clothing distribution has been made to needy families in very poor sections of the city and country, most of whom are still suffering in some way or other from the effects of the air-raids of two years ago. A considerable portion is also given to refugees and these are cases of misfortune in some way or another, either illness or accident or other war circumstances. Among some of the most needy at the present time are several thousand children from the Channel Islands most of whom are without their parents. There are also a number of Spanish children whom we assist with clothing. These have been in this country for nearly seven years and are in some manner or another inaccessible to their parents."

* * * *

Through the Month of December with Peter Dyck

In Bro. Peter Dyck's latest letter of January 12 he gives a brief summary of his December activities:

1-7 Spent this week almost entirely in bed with cold and touch of flu.

8-12 Visit many schools in country districts in Cheshire, northern England where several hundred refugee children from the Channel Islands are billeted with English foster parents and are attending the nearest rural schools. There is scope for relief with these children. Spent a night and part of a day with Society of Brothers (Bruderhof) at Bridgnorth, their new location. Leave with them some bales of second-hand clothing.

13-14 More personal service: contacted a deformed 60 year old lady who had neither home, friends nor income, not even pension. Strange how every now and again one comes across some of these utterly pathetic cases which have been overlooked by the larger and state welfare and relief schemes. If we did only seek out and help these individual cases which so-called official help overlooks, even then our existence here would be amply justified.

15-31 At The Woodlands with repeated visits to Birmingham and area and local district of Wolverhampton. Many visits to hospital with patients from evacuation hos-

Important Notice

To all Overseers, Pastors and all those interested in the successful continuance of the Relief and C. P. S. Camp program.

We seriously regret that for the first time in the operation of the work of our Committee, our Treasurer, Bro. John Hoffman does not have a sufficient balance to meet our monthly payments to Relief and C. P. S. In our Nov. 9th appeal we called attention to the increased financial need caused by the increased number of assignees sent to camps.

The needed quota is 50c per member per month for C. P. S. This means an increase of \$2.00 per member for the year above the anticipated quota of \$5.40 as adopted at last General Conference. We now have 53 Brethren in Christ boys in Camp with a number of others awaiting assignment.

Our Committee would desire that it be clearly understood that this quota was not set up as a tax or assessment on individual members, but a quota to be met by each district according to membership. This contribution should be considered an investment in the spiritual and moral welfare of our boys and be liberally supported, (one brother recently sent a check of \$250.00 for this work—worthy example). The boys are giving their time and the Church should match their sacrifice, by giving our means for their support.

We urgently request each congregation to make immediate effort to meet this quota, and we feel the program will be amply supported for this conference year.

Relief and Service Committee
Chairman, Orville B. Ulery
Asst. Sec'y, Jesse W. Hoover

tels. (Transportation is becoming increasingly difficult and so my van is ever more useful.) Also transport to evacuation hostel some invalid chairs. Otherwise assisting at The Woodlands with the day-to-day care of the family and the general work of the Home.

* * * *

CIVILIAN PUBLIC SERVICE

First Lady Visits Marlboro, N. J. Hospital

During her recent visit to the New Jersey State Hospital at Marlboro, N. J., Mrs. Franklin D. Roosevelt interviewed six of the Mennonite assignees in the unit of men who are giving their services there. Concerning her visit her column "My Day" reports:

"We met here with some of the group of Mennonites who are conscientious objectors and who have volunteered to serve in hospitals for mental cases. They are a very fine group of young men and bring a spiritual quality to their work because of their religion. In many ways, this is probably raising the standard of care given the patients."

PEACE SECTION NOTES

Physical Examinations of IV-Es

We are quoting two paragraphs from a letter to Paul Comly French from the Acting Chief of Camp Operations Division, A. S. Imirie:

"Please be informed that effective February 1, 1943, all IV-E registrants will be sent to recruiting and induction stations for physical examination. They will be forwarded in the same manner and under their own leader with a separate delivery list as 1-A registrants are sent."

Full and final type physical examination will be given by this method and it is believed that the use of the system will greatly relieve receiving physically disabled men in the camps.

Care should be taken that all IV-E registrants are properly informed of this procedure. They will be examined by the Army doctors and Army standards. Heretofore, we have not had an adequate physical examination. This method will insure a thorough official type physical examination. All should properly understand that this procedure is in order and agreed upon between your Committees and Selective Service officials. The boys will not be inducted into the Army but after examination by Army doctors they will be returned for induction in C. P. S. if they pass the examination.

* * * *

Civilian Government Bonds

Many inquiries are reaching us as to the reason for the delay in the issuance of bonds. No suitable issue has been available to us since October 9. We are at present endeavoring to work out a method that will be a bit more prompt, therefore, more acceptable.

It might be noted, however, that even though subscriptions are uninvested, yet as soon as they reach Provident Trust Company they are recorded on the State and County Quotas. We get credit for them at once in lieu of war bonds. J. W. H.

* * * *

Total number of subscriptions for Civilian bonds to Provident Trust Company from beginning to January 14, 1943—5,439. Total subscriptions in dollars—\$774,350. Of this total subscriptions from Mennonites \$641,650. Total funds at Provident Trust Company not yet invested in bonds: \$540,750.

O. O. M.

* * * *

SKILL FOR SERVICE

Jacks of Many Trades—Masters of Some

Someone has called the Civilian Public Service camps "reservoirs of manpower." A survey of the questionnaires filled out by the boys in camp shows that they come from dozens of occupational backgrounds. From blacksmiths to barbers, from clerks to carpenters—the variety is an almost endless one among the 2,400 campees.

The majority of boys in C. P. S. camps come from farm or rural background. Other high-ranking vocations are carpentry, truck driving, mechanics, and painting. In addition to these there are sprinklings of bricklayers, well drillers, glass cutters, boiler makers, welders, miners, landscape architects, cabinet workers, interior and exterior decorators, draftsmen, electricians, bakers, butchers, plumbers, milk testers, poultrymen, linotypists, and paperhangers.

Among the boys with professional experience, teaching and clerical work rate foremost. Other professional fields are journalism, photography, and salesmanship.

Over 100 boys have college degrees in a wide range of academic fields. About one (Continued on page 60)

IN TITUS, second chapter, the Apostle Paul gives an outline of the things "which become sound doctrine." Doctrine is simply a collation of facts or truth which become the basis of teaching and practice. New Testament writers call attention to the fact that there are "doctrines of men, and also doctrines of devils." Jesus said of himself, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16-17.

In other words this tells us we can only know the truth of doctrine by doing, or putting it into practice. To know Bible doctrine, means a knowledge of the Bible itself, by hearing, reading, study and meditation. Too many say, "They tell me the Bible says," thus indicating they only have knowledge by hearsay. This might be a profitable beginning, provided their informant has correctly quoted the Book, and is familiar enough with the context of the text he quotes to give the correct application of the same. However the experience of most ministers will confirm the fact that very few people can correctly quote scriptural texts, and many are not able to tell you whether the text they quote is in the Old or New Testament. Not long since a man was asked to locate and read a text from I John, and after a lengthy search through the whole Bible read a text from the Gospel of John, and when told that it was not the desired verse, said that was the first John he could find in his Bible.

Another lady, when asked by her pastor for her Bible, that he might read a scripture upon concluding his pastoral call, was presented with her Bible after a lengthy search and a careful brushing to remove an accumulation of dust through lack of use.

Such persons could hardly be expected to formulate sound doctrine, or even to recognize it if they heard it.

Our scripture begins with the teaching of things which become or are the foundation of "sound doctrine," which when accepted and practiced in our lives will cause us to "adorn the doctrine of God our Saviour in all things."

The possibility of such an experience is revealed in verse 11 of our reading, "The grace of God that bringeth Salvation hath appeared to all men"; we recognize that Christ our Saviour is that "grace of God" for four times in this epistle he sets forth "Jesus Christ our Saviour" as the source and channel through which we can receive this salvation. This is in perfect harmony with that great text of Rom. 1:16 "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth"; a salvation with sufficient power to transform us in character and life, that we shall "be examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." This is the teaching of the "grace of God," de-



Many expressions of tribute to our late Editor continue to come to us. We acknowledge with deepest appreciation and fellowship the warm esteem which is evidenced by these tokens, and the sense of loss which you so keenly feel with us. We regret that space will not permit the publication of all these lovely tributes. We express the gratitude of the staff as well as of the family.

clares the apostle, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world," note it is a present experience, and requirement. To deny, means to disclaim any association or fellowship with. "Be not conformed to this world" declares the apostle in Rom. 12:1 while in Eph. 2:2-3 the former life is described as a walk "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others."

Since this declares we are the children of wrath by nature and also "enemies in our minds by wicked works," "children of disobedience" with no desire for the things of God, the necessity of some mighty influence of power outside of ourselves to bring this great change to pass is clearly indicated. This power is in Christ, who gave Himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The use of the term "redeem" which means to "buy back; to free from bondage or slavery," indicates that we were held in bondage and slavery to Satan and sin, a bondage so grievous that it produces death. From this bondage we are not able to free ourselves. It is spoken of as the "law of sin which is in our members." This law of sin is so imbedded in our natural minds, that it is also called the "carnal mind" which Rom. 8:7 declares is enmity against God: for it is not subject to the law of God, neither indeed can be." Indeed our own struggle against this bondage is so futile that the Apostle Paul recognized his helplessness and cried out "O wretched man that I am, who shall deliver me from the body of this death" and immediately supplies the answer "I thank God through Jesus Christ our Lord." Our scripture reading immediately associates "redeem and purify" "re-

deem us from all iniquity and purify unto himself".

The death of Christ was the price of our redemption, "he gave himself for us that he might redeem us," bought us that He might free us from bondage and slavery to sin. Many years ago a wealthy northern gentleman attended his first slave auction in the south. As he walked among the hapless creatures awaiting auction, he noticed an exceptionally beautiful girl, beautiful in face and figure. He also saw gathered around her, some men of coarse sensual features, appraising her beauty, pinching her form, and seemingly already gloating over their anticipated possession of her person.

Moved with pity over her probable fate if she should be purchased by such evil-minded persons, he determined to buy her and set her free. In other words to redeem her from slavery. As she was put on the block for sale, the bidding became spirited. As the poor girl scanned the faces of the various bidders, fright and dread was manifested as the contest seemed to rage between several of the coarse featured bidders. Consternation overspread her face, when it seemed one of the most brutal appearing of all the men seemed to have placed the last and highest bid. At that moment the kindly faced gentleman entered as a bidder. A look of hope would cross her face at each higher bid placed by the kindly faced man, which would again darken to despair at each advance by the brutal planter. At last the suspense was over and she was declared the property of the Christian man from the north. As the bill of sale was being prepared he instructed the clerk to also include a clause giving the girl her freedom. The transaction concluded, he approached the girl, who was still trembling from the harrowing experience of dread as to what the future might have held for her, and handed the bill of sale to her with the announcement that she was now free from any further claim of enslavement.

This announcement was so great she could scarce comprehend it, but after continued explanation, she finally grasped the truth that it was pity on the part of her purchaser, that caused him to free her. With wonder in her voice she cried, "Does this mean that I can go where I will, and serve and work for whomever I choose?" When told that that was her privilege she threw herself at the feet of her deliverer and cried, "Then I will serve you forever." Surely if we recognize what Christ did for us when He redeemed us from the power of Satan and sin we can do no less than cast ourselves at His feet for service and earnestly desire that He would indeed purify us, unto Himself a peculiar people, zealous of good works. The result of this purifying is clearly set forth in our reading. Our changed character is now revealed

(Continued on page 54)

ETERNAL SECURITY

Rev. E. E. Barrett

RECENTLY a radio preacher dealing with the cause, consummation and cure of backsliding, declared that a Christian who goes into sin, and becomes a backslider is still a son, but simply "out of fellowship." Of course, this is nothing new, but simply an old Calvinistic doctrine "dressed up" a bit. But it seems to be gaining ground today. Briefly stated, it is the belief that it is impossible for a Christian finally to be lost, that "once a son, a son forever."

This argument and the theory it seeks to substantiate are illogical and unscriptural. Without going into detail on the unreasonableness of the argument, let it be said that the conclusion, "always a son" is drawn from an imperfect, if not a false, analogy. When one is born physically, he has nothing to say about the matter, no choice as to time, place and parentage. But when one is born spiritually, the case is far different; he enters the family of God by an act of will. (John 5:40; 1:12). And he does not lose that power of choice. Consequently, he may leave the family as he joined it, by a deliberate choice. It is perfectly true that no man can pluck us out of the Father's hands, but it is likewise and obviously true that we can take ourselves out of those hands.

"Granted," you answer, "but that is mere backsliding." But that word "mere" needs to be wiped out and in tones that every Christian in the world may hear. Backsliding is no trifling matter; it may end in apostasy, incurable departure from God. The radio preacher did not even begin to deal with the consummation of backsliding. The late Dr. James M. Gray made a distinction: the backslider falls on board ship; the apostate falls overboard. He said that there was hope for the recovery of the backslider, but not for the apostate. And you can readily see the danger in this all too common custom of backsliding. One of these days these falling Christians are going to fall "overboard" and be hopelessly lost. Is there no such danger? Does this illustration have no adequate Scriptural support? Let us turn to just one portion of our final authority on such matters.

The Epistle to the Hebrews was written to Jewish Christians with a two-fold purpose, to comfort in persecution and to restrain from apostasy. This is so evident that no competent scholar would deny it. Now the epistle abounds in warnings and exhortations, such as "consider," "take heed," and "let us fear." Why? What is there to fear? There are four main perils that confront these Christians: neglect (2:1-4), unbelief (i. e., in regard to spiritual Canaan, the rest for Christians here and now, 3:6-4:13), immaturity (i. e., not going on into Christian Perfection,

5:11-14; 6:1-12), and the selling of the Christian birthright of holiness (12:14-17). Severe punishment follows hard on the heels of this neglect, unbelief, immaturity, and the selling of the birthright. It is either "tie up" or "drift away;" "rest" or "wrath;" "leave" or "lose;" "respect" or "reject." For an example of these alternatives, see in 2:1 where "take heed" may mean "tie up" as a ship, and "slip" may mean "slipping past" or "drifting." And the alternative that covers all four is either "strip off" sin or be "tripped" by it (12:1). For after all, it is sin that is the one menace to a Christian. It is deceptive, defiling, devastating and damning. It carries with it its own punishment. It works alike in Calvinist and Arminian.

Christian, take your choice. Either "tie up" to the things you have heard in sound gospel preaching, or losing your safe anchorage be swept out to sea by the tides of worldliness and sin that are swirling about us today. Either come in God's "rest" or become exposed to His "wrath." (That is, either enter the Second Rest or depart from the Living God). Either "leave" the first principles or "lose" them. Either "respect" the sanctification, without which no man shall see the Lord, making it not only a second great crisis in the spiritual life but also a life-long pursuit (a present verb), or "reject" Heaven, remembering the poor man who did not respect his birthright, who, trying to recover it was rejected, and who did not find a place of repentance though he sought it carefully with tears.

God placed these choices before the Hebrew Christians, reminding them of the tragic fate of their forefathers who did not "take heed," who exasperated Him because they were not tied up to anything, always "erring" or "wandering" (2:1; 3:10) who having believed at the Red Sea failed to continue to believe, whose unbelieving hearts caused them to revolt and to depart from God. Like their forefathers, these Jewish Christians had to choose between pressing forward into the Christian maturity and remaining behind (in the wilderness as it were) in their A, B, C's, exposed to the dangers of the immature state, including the necessity of being taught again the elementary doctrines (in the case of the backslider), and judgment or rejection, "whose end is to be burned" (in the case of the apostate, 6:8).

And the same perils, the same choices, the same ultimate consequences for wrong choice face us today. God is saying to us through the inspired author of this epistle, "Keep on the watch, brethren: don't go wandering off as My people did;" "tie up to something" ("take heed" being a syno-

nym); see to it that you don't have an evil heart of unbelief in departing (going into apostasy) from the living God. In Luke 8:13, this verb "depart" is used of those who "fall away" under persecution. Christ used it of the final separation: "Depart from Me" (Luke 13:27). Paul used it of departure from the faith, (I Tim. 4:1) and in a good sense in "Let every one that nameth the name of Christ 'become an apostate' from sin" (II Tim. 2:19). People are alarmed over that kind of apostasy; many eternal security advocates will raise their hands in "holy" (?) horror at the very thought, oblivious of the fact that God does not warn us against that kind of apostasy, but against an apostasy that in at least three of the four cases considered already was a direct result of rejection of the doctrine of full salvation and the consequent failure to enjoy the experience which on one side is deliverance from this inward foe that may cause a Christian to revolt against God and His will and departing from Him to become an apostate, and on the other side is rest and maturity. And the practical consequence of this rejection of holiness as Christians go down under these three perils is the same—apostasy.

A verb akin to the word from which we get our noun "apostate," the verb "depart" already considered is found in the sixth chapter. Note that the warning here is in connection with the danger of remaining "babes in Christ," and that it does not say that it is impossible for those once saved to be lost. A different story is told, and a sad one. The first verb (in 6:6) meaning to fall aside, slip or turn aside, wander, means always "fall away" in Scripture. Moffat has pointed out that it is used in its most sinister sense here, corresponding to "depart," that both these words are used in the Septuagint to translate the same Hebrew word, and that the sin against the Holy Ghost which Jesus regarded as unpardonable, the mysterious sin unto death, was on the same level with this sin of apostasy. The "Pulpit Commentary" has this to say on this passage: "This is complete apostasy from the faith after real conscious enjoyment of the gifts of grace. They have both knowledge and grace."

Yet in the face of these solemn warnings of Scripture and these sound interpretations of Christian scholarship, the advocates of "once in grace always in grace" declare there is no danger. There is danger. Is the Holy Spirit here and elsewhere in Scripture wasting words? To discount the danger is to discredit the whole Epistle to the Hebrews, for the very purpose of the writing (aside from comfort) was to warn against apostasy. If no apostasy, if no danger, why the warning? And the Calvinist whose heart has not yet been cleansed from inbred sin, the inner foe that may cause this departure from God which is

(Continued on page 63)

ALL GOD'S CHILDREN GOT SHOES

Archer Wallace

THE pastor of a church in a large American city was leaving for another church and there was a farewell gathering of his congregation. He had had a successful pastorate for over nine years and speaker after speaker voiced his regrets at the pastor's departure and expressed misgivings about the future.

"We shall never get another to fill his shoes," said one official.

In a happy, human address, the minister—who is well-known to the writer—said,

"I came to this church nine years ago. My predecessor was a very eloquent preacher, as you know. I knew that I could never fill his shoes as far as the pulpit was concerned. But I have used to the full whatever gifts God has given to me. Now I am leaving and another minister takes my place. He will not fill my shoes and I hope he will not try to do so. He will do his own work in his own way and—all God's children got shoes."

It would be a happier world for many if they accepted their limitations and opportunities and understood that all God asks of any man is that he do his best. Jesus called to be His disciples a group of men who were as different as twelve men could well be. Peter, John, Thomas, James, and the others—could one have found in all the land men of such varied gifts and handicaps? Yet each man was to be himself and fill his own shoes.

If one thinks of the Early Church—let us say the Church of Paul's time—what very different types must have been there. There were stern Roman soldiers who had surrendered to Christ, and hesitant, shrinking girls who heard the call. There would be Hebrew scholars sitting side by side with illiterate peasants. There would be revered veterans who for many years had beaten paths to the synagogue, and close by, young people fresh and eager, full of hope and courage. One has only to read the long lists of salutations in Paul's letters to realize how every type of character must have been found in those early assemblies. Yet there was a place for each one and all were honored and remembered.

Efforts to standardize the Christian life have always been a source of bitterness and of weakness. The Act of Uniformity in England caused much bitterness and suffering, yet it expressed by parliamentary action what well-meaning but misguided people have ever sought to do; *i. e.*, to force religious people into the same mold and have them express their religious life in the same way.

That the Christian life is one of service no one could doubt who studied the teaching of Jesus. In the parable of the Good Samaritan those who were condemned were the ones who failed to serve when an op-

portunity presented itself. Jesus said, "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." In that most solemn utterance of Jesus, found in Matthew 25:31-46, the basis upon which men were judged depended upon whether they had fed the hungry, given drink to the thirsty, clothed the naked, visited the sick and imprisoned. It is when we come to consider what form our service shall take that confusion and difficulty often prevail.

The truth of the matter is that none but God can really appraise the true value of Christian service. Many men of extraordi-

Courage Brother

*"Courage, brother! do not stumble,
Though thy path be dark as night;
There's a Star to guide the humble,
Trust in God, and choose the right.
Though the road be long and dreary,
And the end be out of sight,
Tread it bravely, strong or weary,
Trust in God, and choose the right."*

*"Perish policy and cunning,
Perish all that fears the light,
Whether losing, whether winning,
Trust in God, and choose the right.
Shun all forms of guilty passion,
Friends can look like angels bright;
Heed no custom, school, or fashion,
Trust in God, and choose the right."*

*"Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
Trust in God, and choose the right.
Simple rule and safest guiding,
Inward peace and shining light,
Star upon our path abiding,
Trust in God, and choose the right."*

nary gifts and far-reaching influence owed a great deal to the interest and encouragement of modest, obscure people. It was a humble layman with very little education and always in delicate health who led that pulpit giant Charles H. Spurgeon, to become a Christian. That evangelist laid his hand upon multitudes for their good, but without John Eggleston there might have been no great Spurgeon. No one knows who Edward Kimball was; yet his encouragement was largely responsible for Dwight L. Moody's giving himself to evangelistic work. Kimball was the teacher of a young men's Bible class, and he recognized in young Moody something of the promise which later made him such a power for

good. To the end of his useful life Moody never ceased to speak in loving terms of the debt he owed to this humble Sunday school teacher.

There is a tablet built into the wall of an Ontario Sunday School which tells of a postman who taught in that school every Sunday for fifty-one years, and was absent only once. He often trudged ten miles a day over rough roads to deliver mail. One can easily imagine that when Sunday came he often felt more like resting than teaching restless boys. Yet there is his record of devoted service—once absent in fifty-one years—and that one occasion was when his father died. It would not be easy to say just how far an influence like that extends.

No one who has ever listened to a great orchestra can fail to be interested in the variety of instruments and the way in which each player makes his own peculiar contribution. To this writer, at least, it does seem as if some musicians have little to do while others appear to be overworked. Yet the leader of the orchestra knows just how necessary every musician is, even though he may play but a few notes occasionally. The value of any player depends not upon the amount of work he does, but rather upon how well his contribution falls into the general scheme. There are really no minor parts in life's great drama. There are smaller parts but they must be well played.

The world needs people who are willing to forget themselves in the service they render—people who are not vainly self-conscious, but self-effacing, and who can sing with Whittier:

*Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail to win,
What matter I, or they,
Mine or another's day,
So the right word be said,
And life the sweeter made."*

Life is made rich and beautiful not because of a few forceful personalities here and there whose achievements excite admiration, but rather because there are millions of kindly, decent, understanding souls who do their daily tasks without even talking about it and without getting sorry for themselves. Niagara makes a great noise and has become a Mecca for tourists and a source of inspiration for poets and painters, but the fruit growers of that area know that the soil is rich and fertile, and the landscape beautiful, not because Niagara is near, but on account of the thousands of hidden streams which flow softly to the lake.

The truth we have been thinking over is well illustrated by the familiar Scripture portion which tells of the fight between David and Goliath. When the harassed King Saul became convinced that David really wanted to fight the giant, he offered to loan the shepherd lad his suit of heavy,

(Continued on page 64)

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OUR PURPOSE: To disseminate the Gospel of God's grace, a full and complete salvation from sin, received by faith through the merits of the sacrifice of Jesus Christ, our Lord, His Second and Pre-millennial coming again to make known the Word of Life.

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OHMER U. HERR, Asst. Mgr.

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Church Directory

Permanent Church Headquarters

Messiah Rescue and Benevolent Home
2001 Paxton St. Harrisburg, Penna.
Attention of General Conference Secretary

E. V. Publishing House Book Dept.
P. W. McBeth, Manager
24 E. High St., Elizabethtown, Pa.

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Dayton Mission, 601 Taylor St., Dayton, Ohio, W. H. and Susie Boyer, Eva Dick, Angeline Cox.

"God's Love Mission," 1524 Third Ave., Detroit, Mich., William and Willa Lewis, Janna Goins, Elinor Poley.
Home Address: 2033 Hazel St.

Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa., Joel and Fathie Carlson, Anna Wolgemuth, Anna Mary Royer. Phone: 26488.

Philadelphia Mission, 3423 N. 2nd St., Philadelphia, Pa., Jesse and Esther Hoover, Emma Crider, Sarah Brubaker.

Life Line Gospel Mission, 832 Kearney St., San Francisco, Calif., Supt. to be supplied. Grace Plum, Ruth Bowers.
Home Address: 311 Scott St.

Welland Mission: 36 Elizabeth Street, Welland, Ont., Can., Tel. 3192, Edward and Emma Gilmore, Mary Sentz, Luella Heise.

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Messiah Home, 2001 Paxton Street, Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron.

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Evangelistic Slate and Special Announcements

Charlie B. Byers, R. 2, Chambersburg, Pa.
S. S. Bible School, Freeman, S. Dak, Feb. 14-28
Locke, Nappanee, Ind., March 2-14

E. C. Flewelling, Hollidaysburg, Pa.

Merrill, Michigan, February 7-23, 1943
Martinsburg, Pa., March 7, 1943

Eld. Joel Carlson, Harrisburg, Pa.

Antrim, Pa., Feb. 28th-Mar. 14th.

Henry A. Ginder, R. 2, Manheim, Pa.

M. B. C. Grantham, Pa., Feb. 18-28, 1943.
Markham, Ont., Feb. 29-Mar. 24, 1943.

J. L. Myers, R. 2, Greencastle, Pa.

Marsh Creek, Pennsylvania, March 7, 1943

M. A. Winger, St. Anns, Ont., Can.

Souderton, Pa., Feb. 16 to March 7, 1943.
Green Springs, Pa., March 14 to 28, 1943.

Editorial

(Continued from page 51)

in our attitude, demeanor and behaviour. We are to be a pattern of good works. Aged men and aged women are exhorted to be in behaviour as "becometh holiness." They are to teach both by example and precept. The teaching is both negative and positive, the things we are not to do and the things we are enjoined to do. This all should be gladly rendered as a service of love. The instructions as given to young men and women if carried out in life would prevent much of, and correct many of the evils prevalent in the world today. The entire epistle to Titus, only three short chapters, should be studied to know all the blessings and benefits that would accrue to those who will live according to its truth.—O. B. U.

A Responsibility to Others

LET it be remembered that we have a responsibility to others. Some years ago on the Irish Sea a terrible storm was raging. It was known that just off the coast a vessel was going to pieces in the storm.

Suddenly two men—an old sea captain and his son—put out through the storm. Every one tried to persuade them not to do so, for it seemed absolutely useless. Over the waves, which appeared almost mountain high, they pushed along until at last they returned with their little boat filled with those who had been all but lost in the wrecked ship.

When the minister said to the sea captain, "Why do you do this? Why take such a risk?" he answered, "I have been there myself, and I know the danger!"

It is because we have once been in sin, and we are now redeemed by the precious blood of Christ, that we try to help save those about us who are lost—*Selected.*

Every young man and woman should be a junior partner with the Lord Jesus for the salvation of the world.

—Jacob Chamberlain.

News of Church Activity

Canada

BOYLE REVIVAL REPORT — Our revival began on Wednesday evening, Dec. 30, when Bro. Albert Engle of Garlin, Kentucky came to battle for the lost of earth and to help God's children to see their privileges in Him. We had two and a half weeks of rich things from God and spiritual refreshing and encouragement.

The Holy Spirit was faithful in sending conviction and several including some children felt their need and came to an altar of prayer.

On January 13 we had an all-day Bible Conference and in spite of snow-drifts and bad roads our church was well filled. The ministering brethren were Bishop R. I. Witter, Navarre, Kansas; Bishop H. Hostetter, Washington Boro, Pa. and our evangelist Rev. Albert Engle. Others were present from Buffalo, N. Y.; Springvale; Cheapside; Bertie; the Ontario Bible School and Wainfleet. We enjoyed this season of fellowship together. Ten souls bowed at the altar at the evening service. Our meetings closed January 17 with a number of seekers at the altar. We are glad for the definite things that were accomplished but are made sad to think of those who from time to time have turned down Christ—their only hope. Will YOU join us in prayer that we, His little ones, may be kept on fire for Him and that men and women may see their need and come to Christ.

Only one life, 'twill soon be past

Only what's done for Christ will last.

—Cor. M. K. H.

MEATH PARK, SASK.—Greetings to all the Visitor Family—Since we last wrote our report we have crossed the threshold of a New Year. We feel that as we enter the untried and new year, we go forth trusting God to carry us on to greater usefulness. The past year has taught us new lessons and presented many problems. Some of these have not been easy and we sometimes feel very incapable of the tasks before us.

We feel the past quarter has slipped away very quickly. Bro. and Sr. Sider have moved to Paddockwood and are holding the services there in their home. It seems the interest there has improved and the number in the Sunday School has increased.

Here at Howard Creek we feel concerned about our little congregation. So many of our attendants have moved to other parts more distant, and now again we hear of two families who plan to move in the near future. The war has surely made many changes, for some have gone to the fighting forces, others have gone out to work in war plants, and still others to work in the lumber camps, and the families follow the men whenever it is possible.

It has been very cold this winter and much snow has fallen. There have frequently been high winds and the result of this has been badly drifted roads. Of course this increases the difficulty of getting around.

We solicit an interest in your prayers in behalf of the work. Pray that precious souls may be saved and walk in obedience to His will.

Financial Report for Oct., Nov., and Dec., '42

Receipts	
Balance on hand Oct. 1	\$ 19.31
Bro. and Sr. J. Beitel	20.00
Sr. E. Franklin	2.00

A Friend, Lexington Ave., Buffalo	3.00
Clearview S. S., Kindersley, Sask.	40.00
Sr. Freda Henderson's S. S. Class	15.00
Bro. Ruben Climenhaga	10.00
Bro. W. E. Bohlen	27.78
Bro. and Sr. Lewis Sider	8.00
In His Name	60.00
Local Contributions	6.00
Wages received	19.30
Cream shipped	113.62
Eggs, butter, milk and potatoes	7.68

Total receipts\$351.69

Expenses	
Groceries	\$55.09
Miscellaneous	23.76
Taxes on property	2.57
Car	47.94
Wood	48.29
Feed	103.10
Rent, Sider's house	14.00

Balance on hand Jan. 1\$295.75
 Yours for souls,\$55.94

Albert and Geneva Cober
 Lewis and Gladys Sider

Thoughts from Bro. Albert Engle's Sermons

Boyle Meetings

AFTER we're saved and sanctified God puts us in His showcase and wants us to be an example to the world.

Christians are to blame for the condition of the world as it is today, because they have lost their "saltiness."

Man must take a step and pin his faith on God.

There are a lot of people labeled Christians who act like Satan himself.

If we've got a good dose of old-time religion, we'll want to witness for the Lord; and when we receive the Holy Ghost, we witness with double steam.

God never expects us to measure up to what we can't become, but He expects us to measure up to what He does expect of us.

God won't tame your old nature, He'll change your heart.

If we could point our finger at one thing in Jesus' life, it would spoil the whole plan of Salvation.

A lot of churches have been turned into refrigerators and have no room for fire.

Love is the acid test of Christian perfection.

When earthly hopes throw a shadow over heavenly hopes, there's something wrong.

—M. K. H. Cor.

WELLAND MISSION REPORT—Greeting the Visitor Family with Psa. 28:7—Thank the Lord that He is our strength and shield. He has proved His help as we trusted in Him, for which we joy and rejoice and have a new song. Another quarter has been made history and as we look back we must say, Hitherto hath the Lord helped us. We are glad for the interest and attendance in all of our services, especially in the Sunday School. We have seen a steady growth and trust it shall continue.

In November, Sr. Martha Sentz spent a week with us here at the mission.

On December 27th our revival opened, with Bro. Henry Ginder of Manheim, Penna. as our evangelist, and continued for two weeks. In our house to house visitation during the month of December we advertised the meetings wherever we went and our prayer meetings were centered on the thought and need of a revival. We were not disappointed. In home after home we had souls tell us that they were not satisfied. One lady definitely sought the Lord for heart cleansing in her home on a snowy afternoon. We prayed with her until darkness was beginning to settle. The same night a heavy laden sinner bowed at the altar and experienced the forgiveness of his sins. He gave expression to the gratitude he felt for having at last found deliverance from his load of sin. Some real victories have been won. On the last Sunday night the audience was bathed in conviction. Everywhere one looked, folks could be seen in tears. That night five bowed at the altar. We do thank the Lord for so graciously meeting with us and honouring his Word.

Since the revival has closed we are indeed enjoying some of the fruits of it as we hear new testimonies, new prayers, yea, and new songs. Thank the Lord.

Bro. and Sr. John Nigh (our Home Mission Board member) were with us for the first Sunday of our revival.

We had the privilege of having Sr. Schell of Gormley, Ont. (a former worker here) with us during our revival meeting. Her testimony and prayers were a real blessing in the services.

Time brings changes, hence our pastor, Bro. Gilmore has been released by the Home Mission Board to go to British Columbia where he will serve as religious director in the C. O. Camps. His ministry has been appreciated by the Welland congregation. In his absence Bro. and Sr. Edward Nigh of Stevensville will take charge of the Sunday services. Sr. Gilmore and the children will remain in their own home at Lowbanks.

We are thankful for all who have given support to the work. The Springvale S. S. has given a set of silverware to the mission, which is indeed much appreciated. As Workers we solicit your prayers that we may be true soldiers of the cross, and be at our post in our Master's service.

Financial Report from Welland Mission October, November and December

Receipts	
Balance on hand Oct. 1, 1942	\$141.71
Hall Offerings	128.64
Sr. Schock and Sr. Zook	1.00
Mrs. Kadwell	2.00
Bro. and Sr. Andrew Sider	2.00
Sr. Philp (for gasoline)	1.15
Sr. Emily Thompson	8.00
Bro. Isaac Flagg	1.00
Sr. Agnes Cober	1.00
A Brother	1.00
Sr. Martha Sentz	2.00
Sr. Fred Bossert	2.00
Bro. Elmer Sider	1.00
Bro. and Sr. Mahlon Mitts	20.00
Sr. Miriam Climenhaga	1.00
Sr. Jesse Sider	1.00
Bro. and Sr. Herb Sider	2.00
Bro. Andrew McNiven	1.00
Mr. Fred Byer	1.00
Bro. Harmon Marr	1.00
Sr. Henry Steckley	2.00
Bro. Dan Byer	2.00
Manheim S. S., Penna.	15.00
Mastersonville S. S., Penna.	10.00
Sr. Mary Bossert	7.00
Bro. Geo. Proctor	35.00
Sr. Verna Climenhaga (Board and Room)	38.50

Total Receipts and Balance\$428.00

Expenditures	
Table	\$ 72.02
House Furnishings	12.02
Hydro, Gas, Phone, Water	18.99
Fuel	30.28
Mission Car	19.73

Pastor's Car	28.50
Tax and Insurance	27.61
Equipment	5.49
Miscellaneous	6.30

Total Expenditures\$224.44
Balance on hand Jan. 1, 1943\$204.56

Donations by: Verna Climenhaga, Bro. and Sr. Pollard, Bro. and Sr. Andrew Sider, Bro. and Sr. Vannatter, Bro. and Sr. C. Sider, Jr., Bro. and Sr. W. B. Heise, Bro. and Sr. Roy Shoalts, Bro. and Sr. R. Gilmore, Bro. and Sr. Isaac Flagg, Bro. E. Gilmore, Sr. Olive Philp, Bro. Marshall Winger, Bro. and Sr. George Sider, Sr. E. Nigh, Sr. Mary Bossert, Bro. and Sr. John Nigh, Bros. Ross and Carl Nigh, Bro. John Mater, Sr., Bro. and Sr. Edgar Heise, Sr. John Tucker, Springvale S. S. (Silverware).

Mary Sentz, Luella Heise,
Pastor, Edw. Gilmore

Michigan

GOD'S LOVE MISSION—Detroit, Michigan—The last quarter of 1942 was begun in the spirit of our fall revival, which was conducted by Rev. Joel E. Carlson of Harrisburg, Pa. We were glad for the number of seekers at the altar—about twenty. God blessed our hearts and fed us well through our dear brother's ministry. There was new life put into our Young People's Work, and we appreciate the general uplift which resulted.

November tenth, seven full and wonderful years ago, by God's providence God's Love Mission was located. Now, in this same month of 1942 God has opened our eyes to the possibilities of another step which will locate the Mission and living quarters on the strategic corner of Third and Bagley Aves., which is adjoining the building where we now hold services. The matter of a Church owned Mission Home was passed upon at last General Conference; but we could not find a house within the price range decided upon at Conference. After much prayer we felt that God was directing us to look into the possibilities of purchasing a building in which the meetings could be held and the workers could have quarters as well. Two years ago we felt that the work would suffer if we did not get a larger place for our Sunday School. Now the building we have in mind is just what this enterprise needs.

The building has two six-room flats on the second floor. There are three rooms on the main floor one of which is larger than our present Mission Hall. There is a double garage and a good sized space in rear of the building. We have been renting the smallest room on the main floor since last April for two Sunday School classes. This building is just what we should have if we are to expand and at the same time keep expenses down. Will you join us in earnest prayer that God's will be done?

At God's Love Mission a building fund drive among ourselves has been in progress for about a year. The results are very encouraging. Now that a specific building is under consideration the drive has taken on special life and we thank God for the regular giving each week among the folk. Of course, it will also be necessary for this fund to receive support from friends outside the group who attend the services. The total amount for building and lot will be six thousand dollars. Some alterations will be required to make a suitable chapel room.

What will happen if America does not have a great revival? We are so burdened for our dear young people here. Detroit seems to have lost its balance in a moral sense when one sees the parents going to work, and large pay checks bringing in the devil's "booze" to make the temptation easy amid the overcrowded dwellings. What odds these young folks face! We can see the effects upon our Sunday School and the home life of those who are attending. Every bit

of Christian work counts double these days. We do earnestly covet your prayers in this battle for their salvation.

We are encouraged to go forward in the Master's will. Our hearts are full of praise for His saving and sanctifying power, and for His blessings upon the feeble efforts put forth here.

Financial Report for Oct., Nov., Dec., 1942

Receipts Local	
Hall Offerings	\$248.37
Bro. and Sr. Montgomery	21.00
Sr. Hartsock	8.00
Bro. and Sr. Allie	2.00

Total Local\$279.37

Receipts from Church at Large	
State Home Mission Board	\$ 15.00
Madison Union Chapel S. S.	22.99
Bro. and Sr. Wm. Engle	1.00
Bro. and Sr. Turner	1.00
Friend	1.00
Bro. and Sr. Kenneth Starr	2.00
Bro. and Sr. Tyrus Cobb	16.00
Bro. and Sr. Gary Lyons	10.00
Pleasant Hill S. S., Kansas	12.35
Fairview S. S., Ohio	24.00
Srs. Susie and Ida Lennert	2.00
Bro. and Sr. Paul Hill	1.00
Sr. Rozella Lyons	1.00
Bro. and Sr. Lloyd French	25.00
Beulah Chapel S. S., Ohio	79.80
Green Springs S. S., Penna.	20.00
Bro. and Sr. Henry Landis	5.00
Mothers of Israel S. S. Class	11.00
Sr. Carver	5.00
Bro. and Sr. Carl Ulery	15.00
Refton, Pequea, Lancaster S. S.	30.34

Total Church\$300.48

Total Local279.37

Total Receipts\$579.85

Home Expenses	
Groceries	\$116.75
Rent	96.00
Coal	51.05
Natural Gas	10.79
Water	2.50
Phone	8.39
Lights	5.89
Miscellaneous20
Transportation	43.67

Total Home\$335.12

Mission Expenses	
Rent	\$ 75.00
Lights	12.42
Water	1.50
Heating	4.67
Janitor	6.00
Heating Stove	10.00
Miscellaneous	8.41

Total Mission\$118.00

Total Home335.12

Total Expenses\$453.12

Deficit24.28

Grand Total Expenses\$477.40

Total Receipts\$579.85

Total Expenses\$477.40

Balance on Hand\$102.45

For the above support we thank God, and our friends. Also we appreciate very much the kind remembrance by way of produce from the farm given by the faithful Brethren in Christ of Michigan and Indiana. Our Building Fund was also enlarged by two twenty-five dollar gifts, which gave us much joy and encouragement because this phase of our need was not advertized widely.

May the God of all grace reward you all, including you who have prayed and believed though you could not give.

William and Willa Lewis with
Janna Goins, and Elinor Poley, As.

Pennsylvania

AIR HILL REVIVAL—A revival service was held at Air Hill, opening Dec. 22, 1942 and continuing till Jan. 10, 1943, with Bish. R. I. Witter as evangelist. The messages went forth "with no uncertain sound" and were much appreciated by those who were hungry for the things of God. The Lord's presence was very graciously felt in the services. The altar was well attended with seekers night after night.

The dear young people definitely realized

the need of empowerment for service, and sought the anointing of the Spirit. It is much to be appreciated that our young people realize that God's plan for our lives can be fully lived out, only as we present our bodies a living sacrifice.

STOWE MISSION REPORT—The activities of the Stowe Mission workers during the last three months of 1942 were varied and unique. Well has the apostle Paul written to his son Timothy "This know also, that in the last days perilous times shall come." Truly perilous times are upon us. I do not believe that we are doing an injustice to God's Word in deviating from the literal interpretation of the words of Paul. While we are living in an environment in which the same things which Paul describes exist there are also other ways in which perilous times are upon us.

The gas rationing program has not been conducive to a greater church attendance. Contrariwise it has affected the attendance considerably. This was felt especially during the time Brother C. H. Moyer was with us in revival meetings. Our good brethren from Gratersford who attended so faithfully in January of 1942 were hindered in December of the same year. And then, to a greater or less degree some of our own Stowe congregation have been inconvenienced by the gas rationing program.

But we have much for which we can be grateful. Freedom of speech, freedom of worship, etc., are still ours. Personally I have been able to lend a helping hand in more ways than one. Our rationing board has been most congenial to me and have given me gas to carry on our program fairly well.

The work at Pine Forge has been a little slow. Not that we do not have the confidence of the people but it seems at times that 'churchanity' supplants Christianity. One Pine Forge citizen said to me "Rev. Climenhaga, I love to hear you talk and teach. Everytime that I hear that you are to be at our church I'll be there, but I won't walk across the road to the little chapel to hear you. That is rather odd, isn't it?" I made no answer but inwardly I felt that when a man had the privilege to just walk a few rods to hear another and would not, but would drive five miles to hear him there must be a reason. And I believe the reason is that, as I have said, 'Churchanity' supplants Christianity only too often.

The services at Stowe held their own quite well in spite of the rationing program. The Christmas program was very encouraging, as was the Rally Day program in October. Our regular Sunday School attendance is around fifty but seventy and more attend for special occasions.

Once again we desire to thank one and all for your remembrance of us. If your name is not mentioned you are appreciated and it was not dropped intentionally. God bless You. Pray for Us.

Financial Report

Receipts	
Bro. and Sr. Pharis Wolgemuth	\$ 5.00
Bro. and Sr. Glen Diller	1.00
Brother Eli Ginder	5.00
Bro. Samuel Wolgemuth	5.00
Brother Henry Ginder	1.00
A Sister	15.00
Bro. and Sr. Jay Shirk	5.00
A Sister	13.00
Bro. and Sr. Rowland Detweiler	10.00
Sr. Anna May Emenheiser	5.00
Sr. Stella Emenheiser	5.00
A Sister	2.00
A Friend	10.00
A Sister	2.00
Manheim Sunday School	15.00
Mission Hall Offerings	149.29

Total receipts\$248.29

Expenditures	
Deficit from last quarter	\$.93
Water Rent	4.05

Electric and Kitchen Gas	17.26
Telephone	12.10
Table Supplies	66.53
Gasoline, Car Expense	14.29
Household Supplies	42.81
Mission Repairs and Home from	
Maintenance	12.66
Fuel—Coal, Kerosene, etc.	39.25
Laying Mash	9.39
Miscellaneous	26.13

Total expenditures\$245.40
Balance on hand2.89

\$248.29
Special Offerings for Parsonage and
 Mission\$65.00
Expenditures on the same\$65.00

Special Donations—2 ducks for Thanksgiving from Bro. and Sr. C. H. Moyer; 1 goose for Christmas from Bro. and Sr. Harvey Buckwalter; potatoes, canned fruit and vegetables from Rapho Dist.; canned fruit and vegetables from Donegal Dist.; a brother and sister sent \$10.00 for shoes for the needy; box of clothing from Cross Roads Sewing Circle; box of second-hand clothing from a sister; 1 bag of 165 garments from Souderton needle work guild; 1 bag of 150 garments from Spring City Needle-work Guild.

New Mexico

EMMANUEL MISSION—315 South Second Street, Albuquerque, New Mexico.—To all the Brethren and Sisters scattered abroad in Christ Jesus, Greetings with a promise, I John 3:22: "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." Praise the Lord. With every promise there is a condition, and if we meet the condition we will obtain. Thank God.

We wish to express through the Visitor our appreciation of having Bro. John L. Rosenberry, Des Moines, Iowa visit the work here. He was with us six days, and delivered eight messages. Quite a few received definite help from God. After the Jail Services on Sunday afternoon, he preached at the Free Methodist Home of Redeeming Love, and we had a real downpouring of the Holy Ghost. A dear Catholic girl was touched, and asked for prayer. She is continuing to seek God.

Surely we have found a very needy field. Do pray for us that we will be faithful to God and souls. Any Evangelists or Christian workers coming this way, we give a hearty invitation to stop, visit us, and give a few services as the Lord directs you.

Bro. and Sr. Ezra J. Burkholder
and family

—OBITUARIES—

HARTMAN—Nathan Jay, infant son of Bro. and Sr. Clarence Hartman, was born near Wakarusa, Ind., Nov. 1, 1942 and died Jan. 25, 1943 after a few days' illness, of bronchial pneumonia, age 2 months, and 24 days.

Surviving him, besides his parents, are two brothers: Robert and James, and one sister, Marjorie.

Funeral services were held at the Yellow Creek Mennonite Church, conducted by Eld. Rial Stump, assisted by Bish. Carl Stump. Interment in the adjoining cemetery.

"A precious bud, too pure to stay,
God in His wisdom took away;
Not from our hearts, not from our love,
But to dwell with the angels above."

HESS—Sr. Ada Eckman Hess, wife of Eld. Noah Z. Hess, was born in Lancaster County, February 27, 1865 and passed out of this life with the glory-light shining on her face, Wednesday, January 13, 1943, at the age of 77 years, 10 months and 16 days.

Although not strong physically for a number of years, which kept her from attending church services regularly, she maintained a good testimony and often expressed a desire to go to be with her Lord.

She was united in marriage to Eld. Noah Z. Hess, May 5, 1887. To this union were born four children, one who died in infancy.

Beside her husband, she is survived by the following children: Mamie, wife of Ira H. Herr,

Lancaster, R. 6, Pa.; Ada E. at home; and Roy N. Hess of Willow Street, R. 1, Pa. Seven grandchildren and three great-grandchildren, also survive.

Services were held from the late home Saturday, January 16, 1943 at 1:15 p. m. conducted by Eld. Cyrus G. Lutz, and at 2 o'clock at the Pequea Brethren in Christ Church, with Eld. Frederick Frey using as his text Psalms 5:30: "Weeping may endure for a night but joy cometh in the morning." Bish. C. N. Hostetter, Sr., assisted, using Acts 7:60: "When he had said this he fell asleep." Interment in the adjoining cemetery.

MILLER—Bro. Jacob Z. Miller, son of the late Eld. Christian B. and Lizzie Zercher Miller was born in Lancaster County, October 9, 1874 and died suddenly of heart failure at his home, Thursday, January 21, 1943. He went to be with his Lord at the age of 68 years, 3 months and 12 days.

For many years he had been a faithful member of the Pequea Brethren in Christ Church, serving in the capacity of trustee, Sunday School teacher and treasurer.

He will be greatly missed in the church and community.

On January 16, 1902 he was united in marriage to Sr. Ella Wissler, who preceded him in death 14 years ago. To this union were born four children, one who died in infancy. The following children survive: Edna, wife of Lloyd Lefever, Lititz, Pa.; Charles W. of York, Pa.; and Miriam M., wife of Ephraim H. Rhoads, Jr., East Petersburg, Pa.; also four grandchildren.

On September 18, 1934 he was united in marriage to Sr. Alice M. Hess, who survives him, with these brothers and sisters: Mrs. Ira Kachel, Lancaster, Pa.; Landis Miller, Elizabethtown, Pa.; Mrs. Ezra Wolgemuth and Mrs. Phares Wolgemuth of Mt. Joy, Pa.; and Mrs. Lloyd Yoder, Grantham, Pa.

Services were held at the late home Sunday, January 24, 1943 at 2:00 p. m., conducted by Eld. Cyrus G. Lutz, and at 2:30 p. m. at the Pequea Brethren in Christ Church with Bish. C. N. Hostetter, Sr., taking his text from I Peter 1:3-12 "Our living hope," and assisted by Eld. Frederick Frey. Interment in the adjoining cemetery.

—MARRIAGES—

MARTIN-HOKE—On Sunday, Jan. 24, 1943 following the regular Sunday Morning Public Worship Service, in the Fairview Brethren in Christ Church near Englewood, Ohio, there occurred the marriage of Sister Doris Clover Hoke, daughter of Bro. and Sr. Albert Hoke of Clayton, Ohio, to Brother Vernon M. Martin, son of Bro. and Sr. Abram Martin of Marietta, Pa. The ceremony was performed by Eld. Ohmer U. Herr in the presence of a large and anticipative audience of relatives and friends. May the blessing and direction of the Lord accompany them through life. They are setting up their home on R. R. 1, Clayton, Ohio.

STUMP-ZERCHER—On Sunday, January 3, 1943, at the home of the bride's parents, there was solemnized the marriage of Erla Jean Zercher, the daughter of Mr. and Mrs. A. H. Zercher of Mount Joy, Pennsylvania, to Willard D. Stump, son of Mr. and Mrs. O. F. Stump of Indiana. The ceremony was witnessed by a large group of relatives and friends. Eld. Jesse W. Hoover officiated.

Sacrifice

B. M. Books

WHAT means this world-tragic destruction of life and property, this bleak desolation; the rationing of our common comforts, with broken homes, interrupting our selfish plans, amid our careless lives? What is this mass starvation, this boiling crucible of suffering millions of innocents?

Did we really think there was no God? Did we really put Him out of our mind? Did we really think He does not care? Did we really think the Church, the Bible, the saints, prayer, were foolish, silly, antiquated ideas? Hear the answer.

This global conflict is a fiery demonstration of the attempted independence from

the sovereignty of God. What the saints of God have known for ages is now gradually registering in the popular mind. Men and nations reap what they sow; When the cup of God's wrath is full, He is bound to act with lightning vengeance.

The schedule of world events is marching parallel with the inerrant Scriptures. God will have all men everywhere to repent—His original purpose—but since they have refused, their own folly is, to-day, driving them to their suicidal slaughter. The deadly stroke is now pulverizing the achievements of centuries, and hurling the nations into the abysmal depths of savage brutality. I fear the world will not awake to understand the meaning of this crisis. Some may come to a state of semi-consciousness and turn to God, but unless they recognize Christ the supreme sacrifice for their sins they are still short of God's salvation.

The collapse of world security looks much like a repetition of the smitten arrogance of the vaunting builders of Babel. The memory of that defiance of Deity at the dawn of civilization has not taught us any lessons. If Christ is not our sacrifice then the flower of our youth must be slain upon the altars of greed, selfishness and irreligion, a necessity to purify our national corruption, defunct morality, spineless ideals, boasted challenge of the law of Christ.

It is a stern reality that no mass sacrifice can atone for our crushing sins, but CHRIST. His SACRIFICE—par excellence—sufficient, inclusive, universal has not lost its power, efficacy, thoroughness, to heal the cancerous disease of man's rebellion against his best friend,—CHRIST the Saviour of the world. His sacrifice is not one of the remedies, but the only one and if accepted will bring men a new life and order out of chaos.

Prayer by His people for deliverance goes further than mere wishful thinking and the confused groaning of the masses. Let us fearlessly and in unison announce that Christ can deliver the world from the insane leadership. Let us diligently importune at the mercy seat of God for speedy restoration of peace or deliverance thru the rapture of His bride. Hallelujah. Even so come Lord Jesus.

Calling All Christians

YE BRAINERDS, and Henry Martyns, and Careys, and Judsons, and Livingstones—ye Harriet Newells and Mrs. Judsons—*this is the day* for such as you to come to the front and assert your mission. Step out and fire the heart of men and women with flaming zeal and holy enthusiasm and a self-denying spirit. Now is the time to emulate the faith, the heroic spirit and the sublime self-sacrifice of Paul and Peter and John and the other primitive disciples.

—Voice from Heaven.

Foreign Missions

Note: The accompanying article sets forth one aspect of present day social life amongst the native people of South Africa. Pray for our native Christians! —M. C. K.

Lovers of Pleasure More Than Lovers of God

Lukanyisweni (an S. A. G. M. Station)

D. G. Barnes

PAUL in his epistle to Timothy, tells us that one of the signs of the last days will be that men will be lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof. This spirit is indeed abroad in the world to-day, and here on the mission field it has taken root.

Especially amongst the young people do we find a wilful spirit of determination to have their own way, to enjoy their sinful pleasures and to resist any effort to hold them in check.

Just a few weeks ago the son of our evangelist here was married. The parents, and I am glad to say the son too, were determined to keep the wedding pure and to have none of the evil practices so common at weddings in these parts. I may mention that weddings here are made a means of gathering together of the majority of the young people of the district. Bands of unruly and wild young men go to these weddings bent on pursuing their evil practices, often there are fights between conflicting parties. The great feature sought after is that the festivities should continue all night in order that all may be free to pursue evil and immoral ways. Weddings have become an abomination and a curse in these parts and it is becoming increasingly difficult for Christian parents to keep the weddings of their children pure. There is no such thing as attendance by invitation only; all and sundry go whether invited or not, and usually one will find present the worst characters in the district.

Our evangelist and his son were determined to keep their wedding pure, but they had to take a strong stand for it. Before sunset they started to disperse the crowd with the utmost difficulty and though they accomplished it, their troubles were not over. Next morning when Stephen went out into his garden he found that the young men, in revenge for not having been allowed to have their own way, had pulled off nearly all the young fruit from his trees and had left it lying on the ground. (Sometimes the evangelists or preachers sent to control weddings are threatened with sticks). Such is the reckless and lawless spirit abroad—anything to have their sinful pleasures.

Sad to say there are those who have a

form of godliness and yet enter into these things. Just as the apostle says they have "the form of godliness but deny the power thereof." Last Christmas day our hearts were saddened by what took place amongst the young people. Christmas day being on a Sunday we had had all our festivities on the Saturday. On Sunday we learned that there was to be a feast for the young people at a nearby kraal. Sure enough after the service the girls and young men went off to the feast and great was the merry-making judging from the noise—lovers of pleasure more than lovers of God.

This is the spirit with which we have to contend amongst our young people. Exceptions there are which rejoice our hearts, but alas they are rare. It seems that for the majority of young people the price is too great, the cross too heavy.

—*The South African Pioneer.*

"I Am Come a Light Into the World"

John 12:46

NO SMALL part of the poignancy of the words of Jesus must have been due to the fact that He himself was His message. He did not come bearing a light; but He himself was the light. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world." Jesus Himself is still the Light of the world; he who would live righteously or, in other words, govern his life by principles of purity, unselfishness, and service must do so according to the pattern set for us in the life of Jesus Christ. The verdict of the world, even while they ignore his regal claims, is that of Pilate: "I find no fault in Him."

The world needed a revelation of the Father; Jesus was that revelation, illustrating by his life the love and righteousness of the Father. The world has always needed to learn spiritual lessons through parable, illustration, and incarnation. They need demonstration in flesh and blood. And we who claim to be followers of Jesus shall need to be just that. If we testify of the grace of God to sinners, if we urge the purity of His life among men, if we preach victory over sin through Jesus, our lives will be challenged. *We must be Christ's message*—not only carry but be the message. What a challenge and responsibility!

—M. C. K.

Praying for the Missionary

W. A. Genheimer

"PRAYING ALWAYS with ALL prayer and supplication in the Spirit, and watching thereunto with ALL perseverance and supplication for ALL saints" Eph. 6:18.

THE Apostle Paul in this sixth chapter of Ephesians tells us that which makes up the full armour of the Christian in his fight for God and the propagation of the Gospel in all the world in accordance with the Great Commission of the Lord Jesus to His followers. Prayer is the seventh weapon mentioned in this list comprising the full armour of God. Without this seventh weapon the armour is sadly incomplete. Prayer is fundamental and not merely supplemental. It is both for defence and offence in our conflicts with evil forces and the salvation of mankind.

In this great work of intercession the noble cause of foreign missions should have a primary place. The Lord's command to His followers was to "teach all nations." And the Christian missionary is the promoter of this great world evangelization scheme. Its burdens, difficulties, failures; and its blessings and successes are his. Most surely he should have a very prominent place in the prayers of God's people.

1. The missionary should have the constant prayers of all God's people because he is the home Church's representative in the lonely, dark, spiritually neglected places of the earth. His call to this noble and difficult task has somehow, by the grace of God, come to him in and through and by the home Church. It kindled the missionary fires in his soul. He is called by God and sent by the Church on this great soul-saving errand. The Church's call to sinners is to "come," but its command to the believer is to "go." Go everywhere. Go far away. Go unto the uttermost parts of the earth. And when consecrated men and women hear the call and "go" the Church's responsibility is not finished, rather is it increased, it has taken on added burdens. Yonder warriors must have this necessary and adequate prayer support if the world is to be effectively evangelized. Yes, that support is more than merely financial; it must be earnest, persevering, prevailing, intercessory prayer; effective, unhindered, unfailing prayer.

2. The missionary needs the prayers of believers at the home base because he is still human, and always will be. Away yonder he must still "watch and pray." There is no special halo of glory surrounding his head in life out yonder in the midst of pagan, Satanic darkness. He is not beyond the testings of his environment, no, never! Any latent moral, physical or spiritual defects will be manifest. That genial, easy-to-be-entreated spirit may become quite the opposite yonder. He may become

critical and difficult in his relationships with his colleagues. Christ can give him victory. But oh, he needs your prayers.

3. He needs your prayers because of the peculiar and unusually difficult surroundings and circumstances of his life. He has left his country and countrymen, his home and loved ones, his church and the "brethren"; these having played such a great part in his life. He is separated from all this cherished encouragement and support. He may be left with practically no Christian fellowship. No splendid, uplifting prayer meetings with his own "kith and kin" who understand him. No uplifting sermons and inspiring gospel music to lift up and enrich his soul. His tendency is to become "dry" and formal, to get into a "rut." He must learn to obtain his supply of "grit and grace" from the Unfailing Fountain Head quite apart from the various "means of grace" common to the homeland. To be really able to do this is one of the missionary's greatest qualifications.

He is a stranger in a foreign land amongst a strange people. Before acquiring the language he is "mute and deaf," and so are the people to him so far as oral communication is concerned. Being full of zeal to witness for the Lord and win souls to Christ, but being handicapped by not knowing the language of the people; this may be a most trying ordeal. Consequently his first months and years may be the most difficult of his entire life as a missionary.

Then there is, to many, the intense suffering of isolation and loneliness. The spirit becomes depressed. Some lose that most helpful trait of human character, humour—a gift of God. The jolly laugh and jovial spirit is gone. Some even become mentally disturbed through the isolation and loneliness.

*"Out where the loneliness presses around me,
Looking on sights that are sordid and drear."*

It is then that your prayers can bring untold blessing to a lonely, depressed soul.

Often the climate is bad and the tropical heat oppressive. The sun may be a source of great danger because of its ultra-violet ray against which the head and spine must be protected. There may be much that is trying: "nerves," malarial fever, nights of insomnia, innumerable grass ticks, myriads of mosquitoes, pesty ants of every size, colour and habit, various other insects that attack the body both inside and outside, snakes and vicious wild animals, and so on almost *ad infinitum*!

And not least trying to the missionary is the unspeakable physical, moral and spiritual filth and degradation of the people themselves. Mentally they are undeveloped and stupid. These filthy bodies scantily clad in dirty rags; and offensive, unwashed, greasy skins covered with vermin! Often a stranger's presence is announced by his odour before he is seen! The dingy huts

and villages are utterly unsanitary and unkept. Mongrel dogs, half-starved pigs, and scrubby fowls are intimate companions with the extremely filthy, undisciplined children around some unwashed pot. Dancing, beer-drinking, and numerous festivities all reeking with immorality and debauchery depict their moral state. The people may be very religious, but their religion has no vital connection with morals. There is spiritism and demonism. The atmosphere is satanic. Paganism is an unmollified putrifying moral and spiritual wound. To live and work constantly in such an environment can become most distressing and depressing. What grace is needed! Yes, the missionary must be sustained by the prayers of God's people at the home base.

The missionary becomes a special target for the arch-enemy Satan. An intruder has ventured into his realm where for centuries he has held complete sway over man and demons. "The fight is on." Oh, that battle with that enemy! But, thank God, "greater is He that is in you than he that is in the world." Prayer is needed "lest Satan should get an advantage of us."

Then there is the strain of incessant duties covering almost the entire field of human activity. The day begins early while the atmosphere is still cool. There may be the crowds waiting to be given healing remedies for their ills. Workmen needing instruction and oversight. Schools for all ages and classes to be taught and managed. Added to this are the many-sided, crushing burdens of the spiritual work. Bible classes, Sunday services, Sunday schools, women's meetings, village visitation, supervision of teachers and evangelists, disciplinings, and palavers of every description. It is impossible to describe adequately the extent and burden of this phase of the missionary's work. All this is a severe physical, mental and spiritual strain upon the missionary. Duties tend to drive out recreation and even crowd in upon the time to be given to private devotions and intercessory prayer.

The missionary may rejoice at the apparent spiritual progress of some promising native believer, he expects great things from this life for God. Then a crash, and down he goes. A lie. A theft. Immorality or some utterly pagan practice. There are disappointments and wrecks all about him. There are, however, on the other hand, the "faithful few" who bring some of the compensations to the missionaries' life or his work. But oh, how the missionary needs prayer. Earnest prayer. Incessant prayer. More and more prayer. He longs for a mighty quickening in his own soul and a revival in the community. His cry is "Wilt thou not revive us again?" O, that all believers in the homeland would join him in that prayer! He longs for this. And in doing so all will help speed up the evangelization of the

world. Pray for the missionary. Pray. Pray. Pray.—Sel. from *South African Pioneer* by Annie Winger.

Agrippa

K. O'Hanlon

IT WAS an exceedingly hot night even for Africa. Miss Wright, a young missionary, sat at her desk. Her usually bright face was sad, while her whole attitude betokened despondency. Was the work at that lonely outstation really worth while? she wondered.

In spite of all the effort of the missionaries many of the natives still resorted to the witch doctors in times of sickness, frequently with tragic results.

A fine, handsome girl had recently been hopelessly blinded through their treatment. A baby had died from an over dose of medicine. A young mother with her baby, might have been saved, but for the brutal measures used, and now dear little Agrippa was their latest victim.

The first time the missionary saw the little boy was in the old schoolroom, with its walls, floor, and seats of hardened mud and its thatched roof. From the rafters hung two large lamps, around which congregated a cloud of moths, mosquitoes, and flying ants.

A tiny hand touched her and a quiet voice said in Zulu, "Please, may I join the night school?"

She looked around and saw a small Zulu boy about seven years of age standing beside her. He was slight and frail, of a light brown color, with large wistful eyes, flat nose, and beautiful white, even teeth. He was dressed in a man's ragged coat.

"What is your name?" asked Miss Wright.

"My name is Chocolate, but father wishes me to be called Agrippa at school," he replied.

Never was a name more unsuitable, but the child, blissfully unconscious of the oddity of it, smiled happily when his new name was called.

Agrippa attended the night school regularly, braving cold and rain, and even the dread "UMkovu" or evil spirit, said to lurk in dark places.

One night it was reported that he was ill, so Miss Wright went to see him. She found that the witch doctor had been called. Presently he came; a tall, evil-looking man, dressed in skins, with charms, beads, and bladders around his neck. Wrapped in a filthy rag were his evil-smelling medicines.

After certain mumblings and incantations, he made various incisions in the child's flesh, then forced him to drink a vile concoction, composed of a piece of a gramophone record, small portions of a bird, a snake, and a beetle, ground to powder and mixed with water. Finally, having received his fee—a cow, the witch doctor departed, leaving the child in great pain.

His treatment was so drastic, that in a few hours Agrippa died.

As the missionary thought of Agrippa's death, she asked herself again. "What was the good of it all? What did Agrippa die for?"

Just then a man called to see her. It was Agrippa's father. After greeting her he said, "Since Agrippa died so happy and unafraid, I and my whole family have decided to renounce the witch doctors, and turn to the living God who is able to deliver from all fear."

And the missionary's question was answered.—Selected.

Work Wholesome

W. S. Hottel

WE HAVE often heard the old maxim repeated: "Better wear out than rust out." But we are not certain that this maxim is just right. It seems to us it had better be changed to, "Better wear on than rust out." People don't so often wear out as is imagined. There is nothing that so keeps up the strength of the body and mind as healthy employment and work.

Nothing is more wearing on the body and mind than worry and fretting. Folks who are insubmissive and stubborn are apt to age young and become sickly. Those who are truly submissive and in the will of God, rest while they work. They enjoy rest of conscience and mind. This affects the body and the whole life. Entire surrender to God, His Word and will is better than medicine. To live in a real good spiritual atmosphere, means to be quickened in spirit, mind and body and so to enjoy supernatural and Divine strength.

Many Christians seem to be afraid of wearing out, judging by appearance. They seem to be very much afraid of doing something for God. They are always making excuses when asked to do something for the Lord. Say they: "I have so much to do that I am afraid if I do something for the Lord yet, I will wear out and break down." Say they: "A person can do too much; the body won't stand everything." Spiritually, they know very little about work. They are rusting out and consequently losing much.

The story is told of a New England manufacturer who kept his mills running at a time when trade was depressed, and there was no demand for his goods. A neighbor asked him if he was not doing this at a daily loss. "Well," was the answer, "that depends upon how you count the loss. I get less money than I pay out every day, I know; but I lose less by running at that loss than I should lose by stopping the mills, and letting the machinery rust and everything go to waste by not being used."

The same is true spiritually. Those who are not busy for Christ and active in His service, rust out and waste their talents.

—Gospel Herald.

Relief and Service Committee

(Continued from page 50)

out of every ten boys has attended a Mennonite or Brethren in Christ college or school at some time or another.

* * * * *

Finding Their Niche

Civilian Public Service is gradually becoming more diverse. This permits a more efficient use of skills and aptitudes. From the very beginning of C. P. S. boys with specialized skills were, as much as possible, used in work for which they were qualified. For example, camp offices are staffed with boys of clerical experience, camp garages use the mechanics, educational directors are in most cases former teachers. The government technical agencies in many cases are using boys in surveying, drafting, and office work.

Chief among the new skills acquired in camp are those connected with the kitchen and the laundry.

In the growing program of C. P. S., boys are permitted to indicate their desired form of service. When these forms of service open, boys who have qualified as campees and who have proper skills are given consideration for a transfer to this work. Sometimes the transfer involves going from one camp to another, sometimes to a mental hospital to serve as attendant, secretary or kitchen aid, sometimes to an administrative office as secretary or office assistant.

* * * * *

Toward a Purpose

In all the camps, hospital units, and detached services, boys are developing skills and accumulating much valuable experience. Through the educational program boys can become proficient in typing, shorthand, woodworking, and leathercraft.

Many campees are preparing for greater service they feel some day they can give. This service may be in better citizenship as Christian workers in their home communities. For many there is the growing challenge to prepare in skill and in spirit for Christian service to humanity, especially in the critical period of the post-war world.

* * * * *

Three More Hospitals Approved for C. P. S. Boys

Boys from the Denison, Iowa Camp and the Weeping Water, Nebraska Camp will comprise the 25-man unit which will take up duties at Iowa State Hospital at Mt. Pleasant, Iowa. This hospital is located about 20 miles from the Wayland, Mennonite community.

Ten boys from the Denison camp are scheduled to be transferred to the Ohio State Hospital for the Criminally Insane at Lima, Ohio.

The Utah State Hospital at Provo, Utah is now approved and will receive a contingent of 25 boys on its staff from the Placerville, California camp.

ANNUAL FINANCIAL REPORT OF RELIEF OPERATIONS OF THE MENNONITE CENTRAL COMMITTEE

December 1, 1941 to December 1, 1942	
Receipts	
Balances December 1, 1941	
Cash	\$ 10,579.98
Relief workers cash reserve to cover return expenses	3,600.00
Clothing on hand	11,887.10
Total Balances Dec. 1, 1941	\$26,067.08
Donations by constituent groups during fiscal year	127,015.21
Refunds	3,284.43
Total receipts for Relief	130,299.64

Designated donations for Paraguay	
Relief	6,220.74
Total Relief Operating Fund for 1942	162,587.46
Clothing contributions during fiscal year	70,685.97
	\$233,273.43

Disbursements	
Relief Expenditures:	
France	\$ 32,719.52
England	32,633.07
India	11,614.05
Switzerland	600.00
Paraguay	12,314.10
Miscellaneous and Individual relief cases	245.25

Total Relief expenditures	\$ 90,125.99
Operating Expenses:	
Relief workers expenses, travel, and office overhead	7,543.36
Clothing Depot expenses	906.73
Benjamin Unruh expenses	668.93

Total Operating expenses	9,119.02
Clothing distributed:	
Clothing shipped to England	32,807.30
Clothing shipped to France	11,001.36
Clothing shipped to Paraguay	6,861.33

Total clothing distributed..... 50,659.99

Total Disbursements for 1942.....\$149,905.00

Balances December 1, 1942	
Cash	46,655.35
Relief workers cash reserve to cover return expenses	229 lbs.
Clothing on hand	4,800.00
	31,913.08
Total Balances	83,368.43
	\$233,273.43

The statistics below are of clothing contributed from December 1, 1941, to November 30, 1942, and for the U. S. only. Canada is separate.

Old Mennonites	18,668 lbs.
Brethren in Christ	1,842 lbs.
Central Conference	560 lbs.
Church of God in Christ Mennonite	1,360 lbs.
Defenseless Mennonite	229 lbs.
Evangelical Brethren	200 lbs.
General Conference	11,825 lbs.
Mennonite Brethren	2,215 lbs.
Mennonite Brethren in Christ	457 lbs.
Old Order Mennonites	1,450 lbs.
Old Order Amish	1,335 lbs.
Conservative Amish	294 lbs.
Krimmer Mennonite Brethren	304 lbs.
Missionary Church	305 lbs.
Non-Mennonite	239 lbs.
Uncertain	1,192 lbs.
	42,475 lbs.

The above is as accurate, as information received can make it. We do not always get the full data necessary for accuracy.

Mellinger Baling in 1941 was 14,907 lbs. evaluated at \$16,981.22 with cash donations \$590.46. Mellinger baling done at Ephrata in 1942 was 60 bales, approximately 6,000 lbs. approximately \$7,000 value plus many new and used shoes and soap that have not yet been included. The cash donations amounted to \$1418.23. There may be two reasons for this difference. (1) Lancaster Co. circles have been sending clothing every month for relief instead of collecting the entire year and giving it all at once. (2) The increase in cash donations.

Five shipments were made to foreign countries:

3 to England	8,056 lbs.	\$10,609.42
1 to France	10,080 lbs.	11,001.36
1 to Paraguay	11,002 lbs.	6,851.33
	29,158 lbs.	\$28,462.11

360 bales on hand ready for shipment at a moment's notice (approximately 36,000 lbs. or 18 tons.) Approximately 15 bales of clothing unpacked not baled, plus many new and used shoes and soap. Approximately 2-1/2 to 3 tons not opened. Much clothing arriving daily. Mrs. M. C. Lehman

The Family Circle

His White Robe

Ted Stubbs

HE HAD a critical operation in front of him today, and Paul Davidson felt the responsibility of it weighing heavily upon him. Fred Norman was a small boy, who, after a motor accident, had developed spinal trouble; but, in spite of the difficulty of the case, Dr. Davidson was hopeful. He was one of the leading surgeons of the day but although his name was already a household word he was quite a young man.

He was very thoughtful as he entered the operating theater, wondering what sort of patient Fred would make. The little chap lay on a stretcher, and was looking around him with interest. His eyes were bright and dark, but there was no fear in them.

"Hullo, Doc.," he said cheerfully. "Isn't it a jolly day? And I like this room, everything is so white and shining; it reminds me of Heaven just a bit."

The fearless eyes glanced around the room again, noting the shining cleanliness of everything, and the rows of glass cases, with their spotless instruments placed neatly inside. Then they came back to the whiteclad figure of the young doctor. If Paul Davidson had been totally unprepared for the first remark, how much more staggered was he at the second!

"Oh, Doc., you've put your white robe on already!" exclaimed the boy.

Dr. Davidson glanced down at his white garments and then once more at the bright-faced boy lying on the stretcher. For some reason unknown to himself, he suddenly found himself feeling embarrassed.

"Now, then, Fred," he said, forcing himself to be cheerful, "you are going to be a good chap and go to sleep without any fuss, aren't you?"

Fred nodded his head. Then, suddenly sitting up, he asked: "Will I be awake again by my ordinary bedtime?"

"Probably not, old chap," said the surgeon, wondering why he asked the question. But the next moment he knew.

"Then would you please wait a moment, while I explain to God about my prayers," said Fred, lying back and shutting his eyes. Instinctively surgeon and nurses bowed their heads as the little chap said, in a matter-of-fact voice,

"O God, I just wanted to explain about my prayers. If I'm still asleep, and can't say them at the proper time, please don't forget to bless all the people just the same. I mustn't stop now because Doc. is waiting. Oh, and please bless him, too."

"Now I'm ready," he said, opening his eyes.

"Cheer up, Davidson! You're not much brighter than a wet week end. What's the matter? Was the operation you were dreading so much a failure? It was rather tricky, wasn't it?"

Paul Davidson looked across at his friend, Ronald Stevens, who had dropped in to spend an hour with him after dinner the same evening, and nodded his head. "Yes," he replied. Then suddenly realizing how he was neglecting his friend, he roused himself. "Yes, it was perfectly successful. The little chap will live all right, and in time he will be as lively as he ever was. But—I'm about played out, I'm afraid. I don't feel much like anything but bed." He smiled wearily, and his friend sprang to his feet.

"Sorry, old chap!" he said. "I didn't realize you are so fagged. I'll make myself scarce." And with these words, he turned to go. After seeing his friend off, Paul Davidson went slowly upstairs to his bedroom, but once there a sense of restlessness seized upon him. He undressed and got into bed, but hour after hour he tossed and turned, unable to get to sleep. And everytime he turned round he seemed to hear a boyish voice saying: "Oh, Doc., you've put your white robe on already!"

A white robe! Somehow the words brought back to his memory other words which he had heard when he was a youngster, and they made him think what a failure his life had been, in spite of its seeming success. Somehow the words seemed connected with some other words—"filthy rags"—and suddenly the whole clause came rushing into his mind. "All our righteousnesses are as filthy rags." And with the recollection came a vivid picture into his memory. It was a Sunday morning when he had learned those words, lying on a rug, face downwards, with his Bible in front of him, and he had said the words quite twenty times over, which had been his mother's prescription for learning them thoroughly.

"All our righteousnesses are as filthy rags"—then what about his sins? His restless brain tried to remember a verse about "white robes," and at last he sat up and switched on his bedside lamp. Slipping out of bed, he crossed the room to a shelf where a row of his childhood books stared across at him. There, pushed away on top of one of the other books, was his Bible, one cover bent back, where he had pushed it in irritably one day when it had fallen out.

Taking it out, he let it fall open, and then began to flick over the leaves at random. Presently he saw "Zechariah" at the head of a page, and just as he was about

to turn on, his eyes caught the words "filthy garments" at the bottom of the page. He paused and began to read the third chapter where these words come: "Take away the filthy garments from him . . . will clothe thee with change of raiment."

The Book slipped out of his hand and fell to the floor. Paul stooped to pick it up, and found himself looking at another page, at the head of which was written the word, "Revelation." Perhaps the verse about "white robes" would come in Revelation. He turned over the pages one by one, until he came to the 7th chapter, and there he found the verse he was looking for. "These are they which . . . have washed their robes, and made them white in the Blood of the Lamb. Therefore are they before the Throne. . . ."

"Washed their robes, and made them white in the Blood of the Lamb." Paul suddenly thought of the day when he had asked the Lord Jesus to wash away his sins, and to be his Saviour. He had only been a boy of eleven, but at the time he had meant it. How far he had wandered since those days—he had to confess that of late he had entirely left God out of his life. How he longed to be forgiven, and to know that once more he was truly clothed in the "white robe" of Christ's righteousness! Then some other words he had learned as a boy came rushing into his mind. "Him that cometh to Me I will in no wise cast out." Paul retraced his steps to his bedside, and dropped on his knees.

Paul Davidson rose from his knees knowing that Fred's innocently-spoken words were now true. He had indeed got on "his white robe"—the robe which had been washed in the precious Blood of Jesus Christ, and been made whiter than the snow.

From that night Paul Davidson has found a twofold ministry, for not only are pain-racked bodies healed, but sin-sick souls find comfort through the kindly words spoken in the young surgeon's consulting-room! And, as Paul says, it is all due to the fact that now he has put on his "white robe."—*Christian Life*.

The Five Gates

MARY ELLEN pointed to a picture in her book that had been given her for her birthday, exclaiming: "What a lovely house! I would love to live in a beautiful house like that."

"It is a temple, and do you know, Mary Ellen, that you are owner of a more wonderful temple than that one?"

"You must be trying to tease me; how could I own a lovely temple like the one in the picture?"

"No, I am not teasing you: the temple that you own is your body, and it really is far more wonderful and valuable than the one in your picture book, because your

temple is a living one and that is a dead one."

"Please tell me what you mean."

"I mean that your body is one of God's holy temples, where His Holy Spirit longs to dwell. He cannot dwell in a temple that is not pure and clean, so it is up to you to see that yours is a fit dwelling-place for Him."

"How can I make it clean? I wash every morning," said Mary Ellen.

"That is outward cleansing and is very necessary, but the inner cleansing is even more important. We cannot cleanse them ourselves, but Jesus shed His precious Blood for this very purpose, and He is willing to cleanse us from all sin if we ask Him."

"I am going to ask Him, for I do want to have Him dwell in my heart."

"He will surely answer your prayer, but after your heart is cleansed, there is constant need of keeping out all enemies that would defile it."

"Tell me more about how to keep my temple clean," pleaded Mary Ellen.

"In order to keep the temple clean so that Jesus will dwell there all the time, you must guard the gates that surround it. First we will speak of the eye-gate. It is very important, so be sure to let no one enter that would defile. Many enemies try to enter here, such as you see in evil pictures, or in bad books, or any literature that degrades. 'Guard mine eyes from beholding evil,' is a prayer that keeps enemies out of this gate. If you would let God's Word guide this gate you will have little trouble in keeping enemies out."

"The next gate is the ear-gate, and it is equally important. You must never allow the enemies of evil talk, vile stories, or any of their bad friends to enter. And just as you want to keep the bad out of this gate, you need to let all the good you possibly can in. Good advice, good sermons and talks, anything that is uplifting may enter here."

"The next one is the mouth-gate. The best way to guard this one is pray to God to give you strength to let nothing cross your lips that would defile your body. This will help you to keep intoxicating drinks, tobacco in any form, bad drugs, in fact every enemy out."

"The nose-gate is given so that you may scent evil and so keep it away. Do not allow the fumes of anything that could possibly defile your temple enter here."

"Lastly, the touch-gate must be guarded. Keep your hands as clean as your heart. Do not let them touch cards or dice, or anything degrading. This is an important guide, for enemies try to enter here whose touch will soil your temple and make it unfit for the Savior's dwelling place."—*Sel.*

"Continue in the faith grounded and settled, and be not moved away from the hope." Col. 1:23.

"That's Just What I Want!"

THE following is told regarding the late Dr. Chalmers, one of Scotland's foremost theologians.

One day, while out on his pony, visiting in an outlying district, he was caught in a Scotch mist, and very soon lost his way. Realizing the futility of trying to find the path, he dropped the reins on to the pony's neck, and, looking up, simply said, "Oh, Lord, take care of us!"

The pony walked on for some little time, and then the doctor saw a light in the window of a cottage. He made for the door, and, a girl having answered his knock, he asked if he could have a shelter for the night. "Yes," said the girl, "but you will have to sit beside the kitchen fire. You will get the pony into a shed at the back of the house."

Dr. Chalmers thanked the girl for her kindness, and remarked that any shelter would do on such a night.

The doctor made himself as comfortable as he could by the fire. After he had sat there some time a door opened, and a Roman Catholic priest came out.

When the girl had shown the priest out and had returned, Dr. Chalmers said to her, "My girl, is there any one sick in that other room?" "Yes," replied the girl, "mother is through there, and she is dying." "May I see her?" asked the doctor. "Oh, yes," the girl replied, "but come quietly."

Dr. Chalmers entered a small bedroom, and found a woman in the last stages of consumption, to whom the priest had administered the last rite of the Catholic Church.

Bending over the poor emaciated frame the doctor repeated the words: "The blood of Jesus Christ, God's Son, cleanseth us from all sin." The woman indicated that she heard him, and again he repeated these precious words. After he repeated them the second time the poor woman, with an almost superhuman effort, raised herself up, and said, "Oh, God, *that is just what I want*, and the priest never told me." She accepted the Lord as her Saviour, and died with a happy smile on her face.

But what if the doctor had not come? Friend, do not put off salvation. There may be no one around to pray for you in that last hour, and knowing the truth, as you do, it is today that you should seek Him as your own.—*Selected.*

Dottie's Dime

DOTTIE had a shiny new dime. It was the brightest and cleanest one she had ever seen and she took great pleasure every little while taking it out of her small red pocketbook and examining it.

At first Dottie thought she would buy candy with it. She loved the pink and white

cream candies with nuts which were sold at the drug store near by.

Then the idea of spending it for an ice cream soda, or for plain ice cream with strawberries in a rich, red syrup, poured over the ice cream, seemed to her a better plan yet.

Then she wondered if she wouldn't rather spend her dime for a ride on one of the pretty swan boats on the pond in the park. The boats looked like swans and there were seats between the wings. A man sat up in front and made the boat go. You couldn't see the man if you were facing the swan boat on the bank of the pond.

Oh, Dottie thought of ever and ever so many things she could do with that dime! It was really a case of finding out what she wanted to do most of all!

Then Dottie, who was five years old, heard of the little children away off across the ocean in a country called China, where little girls as young as she was, had to go to work early in the morning and work all day long in the big silk factories.

They could soak and wash the small cocoons so as to loosen the threads. When the silk threads would come apart readily, they could be taken by older workers and twisted and spun into stouter threads, out of which to make stockings or cloth or other things.

Dottie's daddy often called her "Baby" for a pet name, and certainly no one expected her to do anything harder than to put fresh water into the pan for the chickens or help Mother carry out the dishes from the dining-room and wipe part of them when they were washed.

At first Dottie could scarcely believe that many little girls over in China no older than she was, had to go to work at five in the morning, and work washing cocoons all day and until seven o'clock at night.

Dottie got her brother Don to show her the picture of a cocoon in the dictionary. It was a little round case in which the silk worm had lived while he spun the silk fiber.

Dottie shut her eyes again and again, and tried to imagine she was one of those little girls away off in China, washing—washing—washing cocoons, hour after hour, and day after day, even when her head ached, and her eyes smarted, and her shoulders drooped with weariness.

And it made Dottie feel bad to know that while some of the silk factories were run by Chinese business men, that many of them were run for profit by American men, who went over to China, where they could get people to work so cheaply—only ten cents, or just one dime, for a whole long, tiresome day for a little girl!

Some way or other Dottie didn't want cream candies with nuts, or ice cream soda, or even a ride on the swan boat when she thought of that. She wanted most of all to put her dime into the missionary box at

Sunday school, to help make things a lot better and happier for little children everywhere, in her own country, and in countries far away as well.

So the next Sunday Dottie took her dime and gladly gave it. It made her happy to think that she hadn't spent her money for something for herself which she didn't really need, and Dottie only wished she had more dimes to give.

She told her daddy that she was going to put away part of all the money she got after that, for the little children she'd like to help.

And her daddy said, "That's fine, Dot—just fine, and I know, honey, you'll enjoy what's left a lot more than if you used it all for yourself."

And Dot found that she did.

—*Herald of Holiness.*

Is It Real or Counterfeit?

Mrs. Fannie Erb

WE ARE in a world that tries to get by, whenever possible, by using counterfeits, imitations, veneers, and deceptions of all kinds. This is because God has left it largely in the hands of man, who in turn, is to a great extent dominated by the master-hand of all deception, which is the devil, so that all that bears the true stamp of the real is all the more valuable.

But the tragedy of it all is, that deception also has crept into the church. Not the true body of Christ, for that is automatically kept pure, holy, and true, (no make-believe, or put-on holiness will pass muster here,) but the rank and file of professed Christians, who are the church in visible form. And because there is so much deception in the church, it keeps the honest sinner guessing, as to which is the real.

All imitations hate the real. All deception is jealous of the true; all counterfeits try to out rival the genuine. But oh! how few are willing to acknowledge it; professing holiness with hatred and jealousy in their hearts! Also, the real suffers because the imitation makes good for a season, the deception works over-time, and the imitation many times is outwardly more attractive than the real. The counterfeit must of necessity put more into the surface, the outer shell, than in the part that is out of sight. There is where people allow themselves to be deceived, because they accept too readily that which looks good on the outside; too busy with trifles to probe beneath the surface. Then the real costs infinitely more, and people can be bought very easily, so many times.

Those, however, who are not misled, or deceived, have found that the imitation most to be avoided, is the one that comes the nearest being right. We hear this so much, "Yes, but there is so much truth in their preaching!" Of course, but enough poison to kill you spiritually, and that is

all the devil is after. How sad, that people that are very careful lest they be cheated or deceived in worldly matters, will accept most anything that is labeled "Christian," and think they are to be commended for their broad-mindedness.

May God help us to, "Try the spirits, whether they be of God," "Prove all things, and hold fast to that which is good," and be very careful that we "know whom we have believed, and are persuaded that He is able to keep that, that we have committed unto Him, against that day!" Praise the Lord! For in "that day," all false masks will melt away, all put-on humility will vanish, all deception of any kind will disappear; leaving the deceived naked and bare before Him, whose eyes are as a flame of fire; but how wonderful for those, who counted Heaven cheap at any price, who refused to take any of the devil's counterfeits, but took the way of the cross, to find themselves safely housed where sorrow, pain, and sin can nevermore come!

Eternal Security

(Continued from page 52)

apostasy, should be the first one to recognize this danger. And here is the strange thing about this whole issue, the very ones who talk eternal security are so often the very ones that fight the safeguard from apostasy. According to the Epistle of Hebrews they are secure in neither time nor eternity. To say the least, their "eternal security" would be more secure if they went in for immediate and full cleansing of their hearts by the precious blood of Christ.

It is interesting, and it would be laughable if it were not for the terrific and eternal issues involved, to see how the eternal security advocates try to get around this passage on apostasy in the sixth chapter. The author, some of them say, is talking of those who received light, just "nibbled" a little on the heavenly gift, partook a little of the Holy Ghost, and got just a little taste, likewise, of the Word of God and the powers of the world to come. Saphir deviated a bit from this evasion, saying that they professed and the apostle regarded them as what they seem to be; that is, to all appearances they had been enlightened, etc. The best way to answer all this is to let the author of Hebrews explain his own terms. "Enlighten" or "illuminate" (10:32) is used of those who had grace enough to take joyfully the spoiling of their goods in a persecution in which they stood fast. Why? Because they had a reward in Heaven (34). And on top of this, as if more proof might be asked that they were genuine Christians, the Holy Spirit speaking in the author exhorts them not to cast away their confidence (their boldness in speech, their speaking openly, frankly, freely and fearlessly as they had

been doing, their cheerful courage, the deportment by which they had become conspicuous). "To all appearances they were Christians," said Saphir. "Don't cast away that profession," advised the Holy Spirit. Do you really believe that the Holy Spirit would have advised thus, had their profession been an empty one? Then notice the author's use of the word, "partaker" in 3:1, 14, where he addresses holy brethren as "partners" of Jesus Christ and of the heavenly calling. In 7-13 we have the additional usage of "belonging to." Does it not seem "to all appearances" indeed that these people spoken of in this apostate passage did not simply try the flavor of the heavenly gift, etc., but that they (in contemporary Hellenistic usage) "enjoyed," "experienced" them? And must they not have been through the experience of "repentance" in order for it to be possible for the author to speak of their being renewed again unto it? Then, remember that the author is not talking (really) of "thorns and briars" in verse eight, but of people "rejected" after having been once accepted, "whose end is to be burned."

Saphir said, "The exhortations of this epistle may appear to some difficult to reconcile with the teaching of the Scripture that the grace of God once received—can never be lost, that those who are in Christ are in Christ forever." Where? The parable of vine and branches where Saphir seeks proof? "Every branch in Me (the same divine life in the vine was in the branch and it is specifically said that the branch is in Christ) that beareth not fruit he taketh away" (John 15:2) and these branches are burned (people again). And by the way, here again (as the imperfect analogy of physical sonship) the branches, contrary to the physical analogy have something to say about their staying in the vine, for Christ exhorts them to abide in Him, the Vine). Saphir admits that we have something to do about being kept—through faith, watchfulness, self-denial, prayer, fasting and taking heed to ourselves according to the Word of God. But after stating his belief in the absolute safety, the fixed and unchanging position of the people of God Saphir declares that the author of Hebrews was moved with fear at the dangerous condition of the Hebrew believers. But why fear, if there is no real danger? Speaking of babes in Christ, he said, "But when old Christians become again like babes their state is dangerous. The apostle regards the retrogression of the Hebrews with dismay. He sees in it the danger of an entire, continued, willful and irrevocable apostasy from the truth." They were on the edge of a precipice; "they were lukewarm, negligent, and inert, and if they succumbed to it, their state was hopeless." Does this not sound inconsistent with his other reflections? After himself blunting the edges of these divine warnings,

Saphir said that it was unscriptural to do so.

An other evasive method is to try to get around the contingency in the many "ifs" in the epistle, by translating them "since." Now it may be true that an "if" would not necessarily cast doubt on the people holding fast, but the possibility is left open. It is true that the "if" in Col. 3:1 may be translated "since" in referring to the past. But try it in Heb. 3:6 in reference to the future and see how absurd it sounds. The fact of the matter is that God demands faith, continued faith. "Now the just shall continue to live by his faith" (10:38 with Hab. 2:4). "But if any man draw back, (flinch, furl or haul down the flag) my soul shall have no pleasure in him. But we are not of them (you see there is a class of them) who draw back unto perdition (there again is the consummation of apostasy); "but of them that keep on believing to the (final) saving of the soul." (10:38, 39). So we are both saved and to be saved, if—.

We will be saved finally if we obey, if we hold fast our profession, if we lay aside every weight, if we follow after peace and holiness. We will be saved finally if we don't cast away our confidence, the deportment by which we are known before the world as saints, if we don't fall away, if we don't depart from God, if we don't sin willfully after receiving the knowledge of the truth, and if we don't draw back unto perdition.

Thus no man is finally saved until the gates of Heaven swing shut behind him. No man is "secure" in a world of contingency, with the natural power of free-will, and especially with a carnal heart that is at variance with the revealed will of God, which is its sanctification. Rejoice that God is able to keep us. But remember the bleached bones in the wilderness. Remember the four perils in the Epistle to the Hebrews. Thank God! We don't need to neglect, disbelieve in holiness, remain babes, be cheated out of our birthright in holiness. We can be "established in holiness." Then we can hold the true, the scriptural doctrine of perseverance, the perseverance of the saints, with the emphasis daily, watchfully and prayerfully on the idea "saints."—*Selected.*

All God's Children Got Shoes

(Continued from page 53)

cumbersome armor. David put it on, but it did not fit him, and he was uneasy and hampered. He laid it aside saying, "I cannot go with these." Then he took some pebbles and his well-be-loved sling. He would fight the giant in his own way and with the weapons he preferred. If we may slightly add to the record, we may say David knew that "All God's children got shoes."

—*The Christian Evangelist.*

His Gift

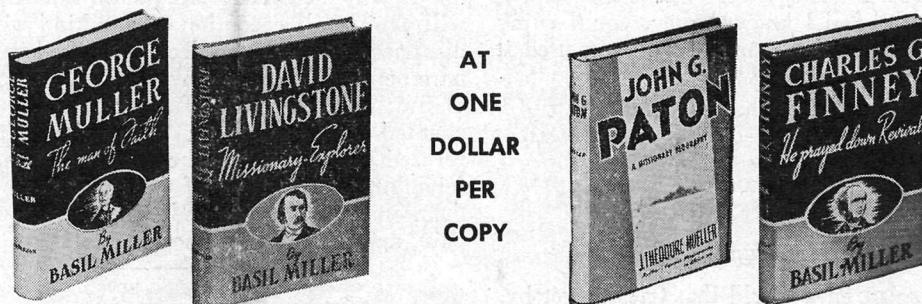
JOSEPH, a converted tribesman in the Kachin country, Yunnan, a province in China, was taken by Mr. Kuhn, of the China Inland Mission, to a harvest festival among the Lisu.

The missionary gave the people the Gospel message and at the end invited the Lisu Christians to bring their gifts to the Lord. Joseph was the first to step forward, but he

had nothing in his hands. He said, "This is not my home, so I have neither money nor grain to give to the Lord; but I have one thing I want to bring as my gift. That is my body. I want to give my entire life to Jesus for His work." So he was accepted as an evangelist.

After that he was "instant in season and out of season" and blessed in fruitful service. He was loved by all.—*Gospel Gleaners.*

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